

Is the World in Need of
A New Revelation?

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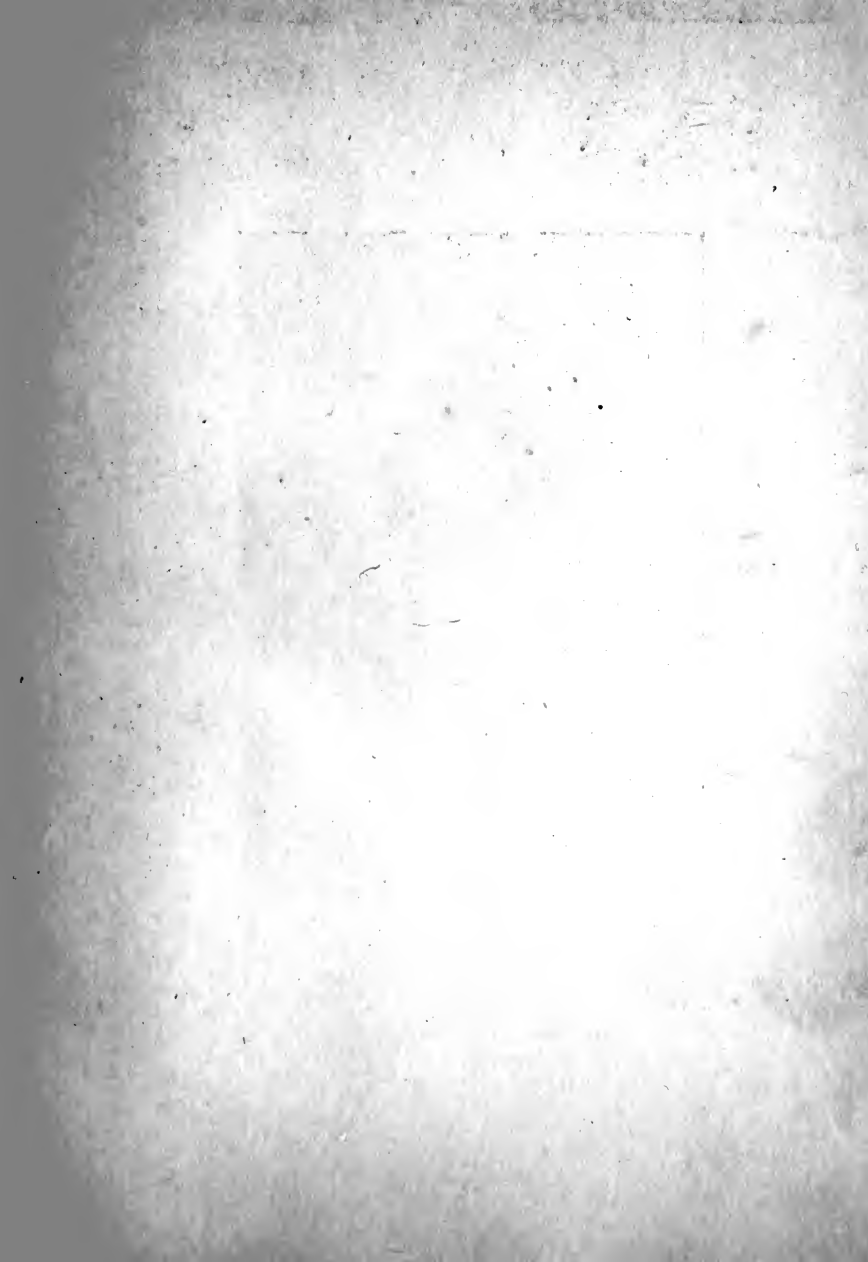


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Is the World in Need of A New Revelation?

A

DISCOURSE.

BY

ANDREW W. MADISON, A. M.,

Author of "The Lost Book."

JESUS SAID: "*I have yet many things to say unto you, but ye cannot bear them now.*"—John xvi: 12.

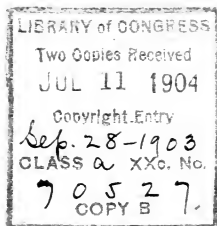
NOTE.—This discourse contains a truthful statement of facts concerning the remarkable origin of the book entitled, "The True Theory of Christianity; or, The Lost Book," published by the author in 1890—the second edition of which is now on sale.

Published by the Author.

NEW YORK.

1904.

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MADISON, A. W.
1903

Is the World in Need of A New Revelation?

DEAR FRIENDS: In this discourse I shall endeavor to answer the question which so many are asking at the present day.

Jesus said to his disciples of old :—

“ I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth : for he shall not speak from himself ; but what things soever he shall hear, these shall he speak : and he shall declare unto you the things that are to come. He shall glorify me : for he shall take of mine, and shall declare it unto you.”

Does the world need a new revelation from God, or was the last word from our Father in heaven spoken two thousand years ago. Did our Saviour mean what he said when he uttered the words which I have just read in your hearing, and which are attributed to him? If we have the faith in him that we should have, and that some of us profess to have, most certainly we must believe that he meant what he said.

If we ever have had a revelation from God, most certainly He has the power and also the willingness to reveal Himself again.

If there ever was a time in the history of the world when a revelation was needed, it is now, at the beginning of the twentieth century. If there ever was a time when it seemed as though

the prince of the powers of darkness had broken loose for a season, it is now. Any one who reads the papers and tries from day to day to read simply the *headlines* of articles concerning thefts, robberies, murders, divorces, extortions, drunkenness, rascality, atrocities and scandals of every kind, both in public and private life, must be impressed with the fact, as never before, that "faith and works" have had a falling out, and have been divorced. The saying of James, the reputed brother of Jesus, that "faith without works is dead" was never more true than to-day. Nor is the iniquity of the present day confined to any one class, but infests alike the rich and the poor. The employers and the employees are for the most part at loggerheads, and but few of either of these classes seem to feel much responsibility for the general welfare. Everywhere force meets force, and by far too often the weak and the helpless are the victims, and are forced to the wall. As regards religion, every community is about equally divided between those who believe everything in the Bible and are sorry that there is not something in it harder to believe; and those who believe nothing, either in the Bible or out of it, except what they can see, hear, smell, taste or feel. Thus we stand in the so-called "Christian world" at the beginning of the twentieth century.

For this condition of things, the churches are more or less responsible, as I shall endeavor to show a little further on in this discourse.

The world is much better to-day than it was nineteen hundred years ago, but still it is not Christian in the true sense, the sense of

being Christlike. Nineteen hundred years ago, Christ, the great teacher and sublimest character in history, was murdered by a mob of hot-headed, half-crazy religious fanatics. To-day he is worshipped by many as a God; but, should he return again and preach and teach precisely as he did preach and teach, about how many of his professed followers to-day would receive him kindly and accept his teachings? Is there no difference between his teachings and the teachings of the "creeds" which represent the religion in vogue to-day? Read "The Lost Book" and see.

In every age of the world it has been asserted by some, and silently believed by others, that "the common people cannot be trusted with the truth," especially concerning matters of religion. This absurd theory has caused, and is causing, untold trouble. It has been the means of making more infidels, skeptics and agnostics than all the Thomas Paines, Voltaires, and Ingersolls put together. It is confidently asserted every Sunday from many pulpits that the Bible is *all* inspired from the beginning to the end, and that we must believe it *all*; for, say the preachers, "It is either *all* inspired or *none* of it is inspired." They have proclaimed this idea so much that people are now beginning to take them at their word. When the people read the Bible carefully, in the light of the "higher criticism," they find so much in it is contrary to the known laws of nature, contrary to reason, and not only contradictory, but contrary to the general experience of mankind that they conclude that the preachers are right in saying that "the Bible is either *all* inspired

or *none* of it is inspired ; and, as an alternative, they choose to believe that *none* of it is inspired. This conclusion is greatly to be deplored.

In view of the fact that the Bible itself, when properly translated, see Revised Version, does not say that it is all inspired ; and in view of the fact that as late as the 16th century not a man could be found in the whole world who would claim that he believed it to be *all* inspired, I think that ministers and others at the present day make a great mistake in saying that it is all inspired. Some claim that inspiration is a growth. I claim that it is not a growth. If a book is not inspired when it is written, it is never inspired no matter how old it may be. I claim also that it is wrong to try to keep the common people in ignorance concerning the "Canon of the Bible."

Undoubtedly some parts of the Bible are inspired and some parts of it are not inspired. The facts in the case are simply these:—It has been shown by some of the most prominent and highly educated Biblical scholars of the 19th century that the New Testament, as we now have it, was written to fit the "creeds" instead of the "creeds" to fit the New Testament. It has been shown that our Bible is a bundle of books compiled from a wider literature and that many of the books are anonymous ; no one knows who wrote them or when they were written. Therefore we have no right to say that the Bible, as we now have it is *all* inspired. Neither has any man the right to say that *none* of the Bible is inspired.

Any one who says that the Bible is not

inspired, at least in some parts of it, is either mentally defective and lacking in good judgment, or he is trying to deceive himself. This is strong language; but, I repeat: Any one who says that the Bible is not inspired, at least in some parts of it, is either mentally defective and lacking in good judgment, or he is trying to deceive himself.

Personally, I am not so much interested in the parts of the Bible that are *not* inspired as I am in the parts of the Bible that *are* inspired. Those who are desirous of knowing which are the Bible truths that I have testified under oath that I have the most and best of reasons to believe are inspired, should not fail to read "The Lost Book,"—a new and authentic Commentary on the teachings of Christ, published in 1890. Those who prefer to investigate for themselves should read the writings of the "Christian Fathers," the ecclesiastical history of Eusebius—the oldest Christian history now extant—and the modern works, "On the Canon of the New Testament," by Brooke Foss Westcott, D. D., "A Short History of the Bible," by Bronson C. Keeler, and "The Canon of the Bible," by Prof. Samuel Davidson, D. D., LL. D.

At this point, I desire to quote a few sentences from "A Short History of the Bible," by Bronson C. Keeler. I do this for the purpose of showing that the evidence does not warrant any man in saying that the Bible is either *all* inspired or *none* of it is inspired. This, I regard as an unwarranted and foolish claim; and in view of the harm it has done, should never have been made.

At the end of his book, in what the writer terms "A Resume," he says:—

"We find that the greater number of the books of the Bible are anonymous. No one knows who wrote them, and no one knows when they were written. They are, in the cases of the most important books, of those most relied on for doctrinal support, compilations from pre-existing records. But who wrote these records, and who made the compilations, are entirely unknown. When the books of the Old Testament came into use they were not considered inspired. That idea was an afterthought. And the Christian Church places a higher value on some of the books than the original possessors or than Jesus himself did. In the same manner, when the books of the New Testament came into use they were not considered inspired or the word of God. Many Gospels, Epistles and Revelations, not now in use, were read in the churches in the early centuries. About the close of the second century or the beginning of the third, when the Catholic Church was forming, a source of authority for appeal in the case of dispute over new doctrines were necessary, and the Fathers instituted the theory that certain books were inspired. But the books which they said were divine were not always the same books which we have now. They declared many books to be inspired which we do not think to be; and they ignored and rejected many books which have since been invested with divine honors. The contentions of the sects made it impossible for the new church to unite on the Gospels which had been first in use, and they were, therefore, discarded, and our present Four Gospels were substituted. To give them greater authority, the names of apostles who had been with Jesus were forged to them, literary forgery in those days not being considered a crime. The Fathers, in asserting that the books were inspired, were guided not by critical ability, but by ignorance and superstition."

Such, dear friends, are some of the conclusions at which many of our foremost and most thoughtful Biblical scholars of the present day have arrived. The question now arises,

“Shall the common people be told the facts, or shall they still be kept in ignorance?”

My opinion is that they should know the facts. They are as much entitled to know the truth as Ministers, Priests, Professors, or Theologians. Jesus said to his disciples of old, “Ye shall know the truth, and the truth shall make you free.” Col. Ingersoll told much truth concerning the falsity and the absurdity of much of the so-called religion in vogue to-day. He succeeded to some extent in destroying men’s faith in the old theologies; but he gave in return very little that could be regarded as eternal verities on which men could base their opinions and hope of the future life. To him the “here and the now” was everything. So far as a future life is concerned, he was very “agnostic.” What the world needs to-day is a religion and a philosophy which does not end with this life; but extends to the future and gives us a hope of Eternal life in a brighter and better world.

What honest and thoughtful men and women now need, and are in many cases praying for, is more light, not platitudes and buffoonery, but *truth* as it is in Christ. I have reasons for believing that the truths concerning his teachings and the doctrines which he inculcated are more accurately set forth in the book entitled “The True Theory of Christianity; or, The Lost Book” than in any other book in the world to-day. This book was published in 1890. This book I firmly believe to be an inspired book from the beginning to the end. It is a book showing that religion is a life,—a Christ-like life and character. That there is no

“substitute” for personal righteousness. That any form of religion which offers a substitute for personal righteousness is a sham and a humbug. That true repentance means the forsaking of one’s sins and turning away from them. That “believing in Christ” means having *confidence* in him and his teachings. That “conversion” means learning to love God and man,—to love God as our heavenly Father and best friend, and to love man as a child of God ; and, therefore, as our brother.

That it was not necessary to kill something or somebody to appease the wrath of an angry God ; for, there is no such God and never was except in the imagination of men. That God is love and every human being is a child of God. That God needs neither the “blood” nor the sacrifice of any bird, or animal, or man to enable him to love His children ; or to be willing to pardon a repentant sinner. These and many more ideas of equal importance for all to know are recorded in a plain and simple way in “The Lost Book.”

While I should be glad to have all men know and appreciate these essential truths, yet, I have never tried to make proselytes of those who belonged to churches. I have carefully avoided printing anything in pamphlets, newspapers or magazines which would have a tendency to injure the feelings of so-called “orthodox” believers or to weaken their faith in the things which they profess to believe. My work has been more especially among agnostics, skeptics, and among that large and increasing number of thoughtful men and women who are tired of the old theologies.

I desire to bring what proof I can to show that IMMORTALITY and INSPIRATION are facts and not merely theories invented by the Church to deceive the people.

I do not claim that we have now, or that we ever did have, one particle of proof of either immortality or of inspiration in any material or physical manifestation known in modern spiritualism as table-tipping, slate-writing, rappings, bell-ringing, or materializations of any kind.

In my opinion, spiritual things are "spiritually discerned." Matter is one thing, but spirit is quite another thing, and they are not interchangeable or transmutable.

There are good reasons for believing that, since the world began, no man, woman, or child ever yet saw a spirit with his natural eyes, or heard a spirit with his natural ears, or was able to demonstrate a spirit's presence by material proof; yet there are numerous instances given in the Bible when men have seen spirits, and received communications from the spirit world through the soul, or spiritual nature.

When the Bible is properly understood it will be found that ALL the revelations concerning God and a future life depend entirely upon dreams or visions. Even the Christian religion has for its mode of worship, faith, and knowledge of Deity, no foundation except in the interpretation of the dreams and the visions of the prophets of old.

It is probable that in the history of the world there is no well authenticated instance where a revelation from God or from any intelligence in the spirit world was ever made which was not

communicated to the revelator in a dream or a vision. This assertion applies with equal force both to the Bible records and also to alleged communications in modern times. In the transfiguration of Jesus on the Mount, mentioned in Matt. 17:9, it is distinctly stated that as the disciples came down from the mountain, "Jesus charged them, saying: tell the vision to no man." Also in the explanation of the matter given in Luke 9:32, it is distinctly stated that "Peter and they that were with him were heavy with sleep."

When Peter saw heaven opened and the sheet let down from heaven, it was in a vision, while Peter was in a **TRANCE** on the housetop.

When Paul heard the voice of Jesus and saw the great light, "above the brightness of the sun," and was converted, it was in a vision. When he was "caught up to the third heaven" and heard unspeakable words, which it is "not lawful for a man to utter," he was in a trance.

When Ananias of Damascus, was sent by the Lord to find Saul of Tarsus, it was in a vision.

When Paul heard the voice of a man of Macedonia, saying, "Come over into Macedonia, and help us," it was in a vision.

Did time permit, I might multiply references by referring to the Old Testament and show numerous other instances in which God and angels appeared to, and conversed with, men in olden times in dreams and visions.

In 1886, I was a resident of Brooklyn, and a member of the New England Congregational Church. My wife and I became much interested in a series of revival meetings then being held in the Church. We both resolved that from

that time forward we would work harder and do more for the cause of Christ and for the good of humanity than we had ever done before. My wife had been in poor health for several years, and in the autumn of 1886 she was suddenly called away by the hand of death. The immediate cause of her death was apoplexy. To be thus suddenly bereft of my dearest earthly friend, and to have my happy home so ruthlessly broken up, seemed to me a sorrow greater than I could bear. But my trust was in God, in Jesus Christ, and in the Holy Spirit, and I spent much of my time in prayer. I prayed for light, for health, for strength, and for guidance.

In 1887, I felt more and more interested in the Master's work, and continued to ask for the guidance of the Holy Spirit. Then the great loving God manifested himself to me. In his love and mercy He answered my prayer in a peculiar and very unexpected way. He opened my spiritual eyes and permitted me to behold some of the beauties and some of the glories of the unseen world. My joy, as well as my fear and astonishment, was so great that I find it impossible to adequately express to you the emotions which took possession of my soul. Instead, therefore, of trying to express my own thoughts and feelings, I will now make some statements and ask a few questions.

Some at the present day are willing to admit that God could, and did communicate ideas to men in olden times—many thousands of years ago—but can He do the same thing to-day is the question.

Without, at first, either affirming or denying

the possibility or the probability of His doing so, let me ask two or three questions.

Suppose some night, after sleeping soundly until about four o'clock in the morning, suddenly, you should fall into a deeper sleep or trance and a bright light should appear; and instantly you should become conscious of your spiritual surroundings.

Suppose you should seem to be out in the open air; and the great blue vault of the heavens seemed spread out before you. As you continue to look towards the sky, suppose you began slowly to discern the dim outlines of a great and beautiful city.

Suppose, plainer and more distinct it appeared as you look, until you see most distinctly outlined against the sky great mansions, and towers, and domes. Nearer and still nearer you come to this city until you enter at one of its pearly gates which seems to swing open to admit you.

Suppose you should here see such magnificent buildings, such beautiful gardens and flowers, such rare and beautiful jewels, such beautiful men, women, and children as you had never seen before. Suppose you should hear a voice plainly and distinctly, and it should call you by name and say, "You are now in the spirit world. This is a spiritual vision. When you awaken, you will think it was only an ordinary dream and that the things which you now see and hear are not realities, but simply creations of your own imagination. Now, to prevent your doubting and to convince you of the reality of what you now see and hear, I will give you a test. I will show you the correct

time of day ; it is now just five o'clock." You awake with a start. You look at your watch and find it to lack twenty minutes to five. You then look at a clock in the room and find it is ten minutes past five. Now, suppose that later in the day you find that by the correct time your watch is twenty minutes too slow and that the clock is ten minutes too fast, and that, therefore, by the correct time it must have been just five o'clock when you awoke.

As reasonable beings, I wish in all candor to ask you, What would you think of it? Could you explain by what natural means you were made aware of the correct time?

Suppose in order to strengthen your faith in the realities of the things which you thus saw and heard, frequent tests were given, indicating clearly by their accuracy in fulfillment a thorough knowledge of things which were to take place—not a thousand years hence, but a few days or even hours hence.

Suppose, frequently in a vision, Latin, Greek, Hebrew, French, and even English words were used, words which you had never heard before, and you were told to find out the definition of them and see if they did not mean so and so. Suppose you invariably found the definition given in the Dictionary to correspond precisely with the definition given in the vision, What would you think of it?

Suppose a score or more of remarkable prophecies actually came true, in every particular, precisely as foretold by you only a few days previously. Suppose many of the things foretold could not possibly have been known to any one but God. What would you think of it?

Finally, suppose you were told to write a Book and name it "The Lost Book," and to record in the Book what you have heard in the visions concerning God, concerning Christ, concerning the Bible, concerning man, concerning immortality, and concerning the future life.

Suppose that every morning for more than three years, at almost exactly four o'clock, in one of these visions, a sentence was given you to write in the Book. What would you think of it? Would you throw the Manuscript away and say nothing about it, or would you publish the Book?

In 1890, I published the Book, and have sold and given away about two thousand copies. I have done this, however, without stating precisely how the contents of the book were made known to me, or the manner in which it was written.

"The Lost Book" contains the words which I heard and was told to write. I have prepared for publication at some future time, another book describing in detail the *persons* and also the *things* which I saw in the visions.

In order to show my own sincerity in this matter, in 1893 I went before a Notary Public in New York and made a Sworn Statement in regard to the facts in the case. This Sworn Statement I have never as yet made public. As opportunity offers, it is my intention to deliver, free of charge, a discourse on the subject of Immortality and Inspiration, together with several other discourses on related themes, for the express purpose of trying to benefit those who may hear me. It makes no difference to me as to what church you may belong, or as

to what "creeds" you may have subscribed. What I desire to do is to increase your faith in God as your loving Father; to increase your faith in Christ and in His teachings.

I desire to increase your love for God as your Father, and for man as your brother; and to increase your faith concerning the fact of immortality and inspiration. Thus will I inspire in you, and in all others who believe in Christ and His teachings, and in love and in character try to imitate Him, the blessed hope of Eternal Life.

"The Lost Book" explains in a clear, concise and simple way the New Christianity or the Religion of Christ; the Religion of the Future, the Religion of Love.

A religious paper, The New York Church Union, says of it:—"The Lost Book" is compact with seed-truths tersely stated, not sectarian, but reaching out to inclose all believers in one course of deed-life toward union in Christ."

I was told in a vision, that "what everyone needs is a sort of digest of the Bible, like 'The Lost Book,' that everybody can understand and come to Jesus confessing their ignorance, offering themselves and their services, and asking him to teach them." I sincerely believe that the subject-matter of "The Lost Book" was given to the end that the Christian world, and the present Christian civilization, may ultimately become more Christian and thus rise to a higher plane of spiritual development.

I am not a preacher by profession, but simply a plain, everyday school teacher. Teaching has been my profession during the past forty years.

Since 1881, I have taught most of the time in private schools in New York and Brooklyn.

I am willing to testify that in these wonderful visions I saw what appeared to be, and what was represented to me to be, God. I saw what appeared to be, and what was represented to me to be, Christ. I saw what appeared to be, and what was represented to me to be, men, women, and children; many of whom I once knew, and many of whom I did not know. I saw what appeared to be, and what was represented to me to be, beautiful angels. I also saw many loathsome and very horrid objects and monsters, in various conditions; so repulsive and terrible that I will not attempt to describe them; yet, these appeared to be, and were represented to me to be, human beings.

Since the year 1889, the author has been urged on several occasions, in visions, to let the facts be made known in reference to the origin of the book which he has written, and which he believes to have been inspired from the beginning to the end, as much as the "Word of God" is inspired.

Without absolutely refusing to do this, the author has delayed, and delayed until he is now (May 19, 1904,) sixty-four years of age. He has delayed in part for the reason that at the present day there are so many pretenders who are willing to agree to tell your fortune, show you a ghost, or bring you a message from the spirit world,—all for twenty-five cents, that if any genuine phenomena do occur the general public are slow to believe it.

Again, the people in the churches have been told so many times from the pulpit that "either

the Bible is all inspired or none of it is inspired," that if any book could be found that does not agree in every respect with the teachings of the Bible, even church people would be slow to believe it. Not long ago while thinking on these things, and of the many difficulties in the way, the author became somewhat perplexed regarding his duty in the matter. That night while in a death-like trance, he was told in a vision that if he was in doubt as to his duty, in the morning to go to a news-stand and buy a certain New York paper (naming it) and look for a short article in which the word "suppose" would be used six times.

On arising in the morning, he went to a news-stand and purchased the paper mentioned in the vision. He opened the newspaper and to his great astonishment almost immediately found the article. He is willing to make oath to the fact that he had not the remotest idea that any such article was to be published, or that any such article had ever been written. The writer of the article was a clergyman entirely unknown, even by name, to the writer of "The Lost Book." The newspaper is one of the large daily papers, though one which he had not read in several months. The article referred to was so applicable to the subject under consideration, and so convincing, that the author was never again in doubt in regard to his duty in the matter. Now, let some theologian or scientist explain just how these facts concerning the article were made known to the writer, and also answer some of the other questions, before criticising too severely the four hundred other facts recorded in the new

Commentary on the Bible known as "The True Theory of Christianity; or, The Lost Book."

The author has been a member in good standing in an orthodox church nearly forty years. He does not wish to be deceived himself, nor would he willingly deceive anyone else, but if the teachings of "The Lost Book" are really good and true, and if the book is really and truly inspired, as he has solemnly sworn that he believes it to be; then, he holds it to be his duty, and the duty of all true friends of humanity and of progress, to not only read the book and profit by its teachings; but to do all in their power to make known to the world the facts concerning its origin.

“The Lost Book” Inspired.

A Sworn Statement by the Author.

TO WHOM IT MAY CONCERN:—

Knowing how skeptical men are, I have thus far refrained from making public a matter which, undoubtedly, should have been made public when the book entitled, “The True Theory of Christianity; or, The Lost Book” was published, Sept. 3, 1890.

I am not a Spiritualist according to the modern acceptation of the term; but I do believe that God can communicate ideas to men—even in these days—and that they are conscious of such communication. I am willing to solemnly swear in the highest Heaven or in the deepest hell that I believe I have had such a Revelation.

I believe “The Lost Book” is inspired, from the beginning to the end, as much as the Word of God is inspired.

I am willing to testify that the name of the book, the preface of the book, the ideas in the book and in some instances even the words in the book were given me in a series of several hundred remarkable visions or dreams during the years of 1887–8–9, and that the import of these visions or dreams, I carefully and conscientiously wrote out and they are numbered and recorded in almost the exact order in which they were received.

These dreams, or visions, or whatever I may

be allowed to call them, usually occurred at about four o'clock in the morning. They were not like dreams in general, viz: dim, hazy, and expressionless; but on the contrary they were quick, flashy, vivid, and coherent.

The duration of a vision, as near as I am able to judge, would not exceed one minute, and often, I think, much less than a minute.

I would be sleeping soundly, perfectly unconscious, when suddenly, a bright light would appear; and, instantly, I would become conscious of my spiritual surroundings which were varied, strange and often very beautiful. The appearance of the objects, faces, forms, &c., which I saw were, if possible, much more distinct in outline and generally were more definitely fixed in my mind than are the things seen when I am awake. In short, at these times, all of my faculties of mind seemed more acute than when awake.

If it shall be asked, Why I, in preference to others, perhaps far more worthy, was commissioned to write the book, I can simply say, I do not know, nor can I give a valid reason unless, possibly, the dear Lord foresaw that I, more than others, needed the discipline, the encouragement, and the instruction to keep me in the straight and narrow way that leadeth to life eternal.

However, I can truly say this: If the ideas in "The Lost Book" shall prove as great a source of consolation and blessing to others in their affliction as they did to me, when bowed down in sorrow at the loss of my dear companion, I shall feel that I have been well paid for the work I had to do.

I do most solemnly swear in the presence of Almighty God, and these witnesses, that the foregoing statements are true to the best of my knowledge and belief.

ANDREW W. MADISON.

Sworn to before me this 8th day of April, 1893.

JOHN N. RYAN, SEAL.
Notary Public, No. 199.
N. Y. County.

Signed in the presence of,

FREDERICK C. TOWNSEND,
No. 92 Third Avenue, New York.

EDWARD BRIGGS,
No. 405 Lexington Avenue, New York.

Some Remarkable Tests.

Prophecy is the great test of inspiration, and the author of "The Lost Book" substantiates his claim by a score or more of remarkable prophecies which actually came true, in every particular, precisely as foretold by him.

Among the things foretold which actually came true, he is willing to submit the following and to state *positively* that they all came true as stated. He says:—

1. I was shown in a vision, one morning, the correct time when I had no means at the time of knowing; for, my watch and also the clock in the room were by no means correct, as I found out later in the day.

2. I was shown in a vision the word "bimana;" and I heard the word properly used, as I afterwards learned, though previously I had never heard of, or seen the word in my life.

3. I saw in a vision, one night, after I had been contemplating the propriety of suppressing certain truths (which had been revealed to me with reference to the Church) for fear I should displease some who heard me, the words, "Shriver-aemus;" and neither of these words had I ever seen or heard before.

4. In a vision, I appeared to meet a stranger who in speaking of his business mentioned his own name; and in a few days after this, I actually met a stranger who looked the same as the man whom I had seen in the vision, and

whose name was the same as the word I had heard in the vision.

5. In a vision, I received two letters directed to me and one of the letters had the end of the envelope folded over or "turned down;" and the next day, I received two letters, and one of the letters had the end of the envelope folded over or "turned down" the same as the one seen in the vision.

6. In a vision, I thought I attended a court of Justice, and heard a cause tried; and the next day, I actually attended a law-suit in a village where I had occasion to go, not knowing, previously, that there was to be a law-suit there.

7. In a vision, I heard the words, "Hold on there!" shouted out; and the next day in conversation with a friend, I actually heard the words, "Hold on there!" shouted out by my friend while relating to me a thrilling account of his early experience as a traveler.

8. In a vision, I dreamed of visiting a Seminary for the purpose of getting a situation there as a teacher, and I was told if I would call again in three weeks, I could see the Master. Just three weeks from that time I did call at a certain Seminary, where I hoped to get a position as teacher, and was told that the head Master was out of town, but that if I would call again at a certain time, I could see the Master; and the time mentioned was found on computation to be just three weeks to a day.

9. I heard, in a vision, in connection with a subject in which I was deeply interested, the words, "It is a stot;" and the word "stot" though directly applicable to the subject was,

nevertheless, a word of which I had, previously, never even heard.

10. In a vision, I thought that I sat at a certain desk in the "Fifth Avenue School" in New York where I was then teaching, (though not in the same room in which I was accustomed to teach) and that while sitting there a certain man, with whom I was acquainted, came into the room and spoke to me; and these circumstances were actually verified a few days later.

11. I heard in a vision, the words, "Let us call a halt;" and a few evenings later I heard the same words used by a brother who was giving his testimony in a Mission.

12. I saw in a vision an enormous silk hat; and in a few days after, in passing from one car to another, on an express train moving rapidly, my own hat, in all respects except in size, resembling the one I had seen in the vision, was suddenly blown from my head and I barely escaped being also blown from the train which event would, undoubtedly, have cost me my life.

13. I heard in a vision that a certain lecture which I had prepared and was delivering as occasion offered, was compared to a sharp axe; and I was shown that some one had tried to dull this "axe." When I asked who it was who had tried to dull my axe, I was given the name of a man who had recently started out on a lecturing tour; though of whom, previously, I had never either known or heard.

14. I was told in a vision that "Jesus Christ, the great teacher, was born in the Island of Crete;" but I am willing to positively swear that previous to that time I did not know that

there was an island by that name, or that there ever had been.

15. In a vision, I heard Friday evening mentioned as a good time to deliver my lecture,—one of the parts of “The Lost Book,” in a certain Mission in New York; and in a day or two after this I actually received a letter from the Mission requesting that the time, if possible, be changed to Friday evening instead of Thursday evening, as previously agreed upon.

16. In a vision, I heard the words, “Give him the package,” and I dreamed that a package was handed me from which I took a letter addressed to me as “Teacher,” instead of being addressed to me in the usual way, by name. The very next time I called at the place where I was then teaching (Y. M. C. A. 23rd Street) I was handed a package which looked the same as the one seen in the vision. I opened the package and in it found a letter addressed to me as “Teacher,” the same as the letter seen in the vision.

17. In a vision, I dreamed that a certain gentleman in New York, with whom I was acquainted, informed me of a lecture about to be delivered, and advised me to attend. In a day or two I met the gentleman referred to who actually handed me a card announcing a lecture to be delivered in the church of which the gentleman was a member, and he advised me to attend.

18. In a vision, I was informed that certain lectures (Parts of “The Lost Book,” before publication) which I was then delivering in various Missions in New York, would be objected to in one Mission on the ground that

they taught "Spiritualism;" and this prophecy also proved true, for I very soon received a letter from that very Mission requesting that my lectures be discontinued, and the above was urged as the main reason,—as though it was possible for a man to believe in Christ and his teachings, and not believe in Spiritualism in the sense in which Christ believed in it.

19. I saw in a vision a man in the room where I appeared to be. This man was maneuvering with fire-arms; and, while pointing his weapon in the direction of a certain window in the room, and at the pane of glass in the lower right-hand corner of that window, the weapon was discharged with a loud report. The following night, I occupied a room in a house in a city over fifty miles distant from the place where I had seen the vision. In the room in which I was to sleep for the night I was informed by a young man of an accident, or circumstance, which had taken place in this room a short time previously.

This young man stated that while maneuvering with his gun he had accidentally discharged its contents through a pane of glass in the lower right-hand corner of a certain window in this room, and this window was located in precisely the same part of the room as the one seen by me in the vision.

20. I saw in a vision, very distinctly, what appeared to be the open Bible. The first few verses of the first chapter of Romans was pointed out to me. My attention was particularly called to the verse containing the word "obedience." This word, obedience, appeared large and very distinct as if printed

in larger type. I am willing to make oath to the fact that, previously, I was not aware that the first chapter of Romans contained the word, obedience.

21. In a vision, I heard the word LIVRAISON; and, apparently that there should be no mistake, I was asked by one present whom I believe to have been Christ, the great Teacher, to spell the word. I tried to spell the word, but was informed by my Teacher that the second letter was incorrect. That a mistake should have been made on the first syllable is not so very strange when it is remembered that the word LIVRAISON is from the French, and is not pronounced as it is spelled. Previous to this vision, I did not even know that there was such a word. Subsequent investigation, however, showed me not only that there is such a word, but that it means "A part of a book or literary composition printed and delivered from time to time, as the work advances."

The LIVRAISON referred to in this sentence I understand to mean, "The True Theory of Christianity; or, The Lost Book." The name of this little book is not an invention of my own, but was given me, also, in a vision. The words in the preface are almost word for word precisely as given in a vision.

22. Certain passages of Scripture were often, in visions, pointed out to me. Sometimes certain *words* in these passages would appear to be in larger type, indicating their importance, relevancy, and pertinence to the subject under discussion.

23. On one occasion in direct answer to prayer, when not in a trance, I was enabled to close my

eyes and open the Bible at random twice in succession and place my first finger on certain words which I had asked the Lord to point out to me. The words were, "Will of God." These were the words asked for, and this was the direct answer received.

24. In consequence of the superstition and the intolerance so prevalent in many of the churches at the present time, the author of "The Lost Book," on one occasion, became somewhat troubled and perplexed regarding his duty in the matter of making public his experiences while writing the book. That night while in a death-like trance, he was told in a vision that if he was in doubt as to his duty, in the morning to go to a news-stand and buy a certain New York paper (naming it) and look for a short article in which the word "suppose" would be used six times.

On arising in the morning, he went to a news-stand and purchased the paper mentioned in the vision. He opened the newspaper and to his great astonishment almost immediately found the article.* He is willing to make oath to the fact that he had not the remotest idea that any such article was to be published, or that any such article had ever been written. The writer of the article was a clergyman entirely unknown, even by name, to the writer of "The Lost Book." The newspaper is one of the large daily papers, though one which he had not read in several months. The article referred to was so applicable to the subject under consideration, and so convincing, that the author was never again in doubt in regard

* For copy of article, see pages 43-44.

to his duty in the matter. Now, let some theologian or scientist explain just how these facts concerning the article were made known to the writer, and also answer some of the other questions, before criticising too severely the four hundred other facts recorded in the New Commentary on the Bible known as "The True Theory of Christianity; or, The Lost Book."

Statement of Facts.

The foregoing statement of facts concerning tests and prophecies is plain, truthful, positive and open to investigation as to circumstances, time, and place. On the other hand, it is now claimed by many that the tests and prophecies recorded in the Bible are for the most part vague, indefinite and generally admit of a double meaning. It is also claimed that the authorship of the Bible tests and prophecies is unknown, and that no one knows when or where they were written.

In order to show the opinion of thoughtful and educated men concerning the Bible prophecies, I desire to quote a few sentences from a book entitled, "The Bible—Whence and What?" By Richard B. Westbrook, D. D., LL. B. In his book, Page 49, the author says, "The alleged evidence from prophecy is no more satisfactory. It is defined 'a miracle of knowledge.' Here the same embarrassment arises regarding source and genuineness. It is obvious to the careful reader that many of the so-called prophecies of the Old Testament were never fulfilled. Then, many ancient utterances were called prophecy that were never *intended* as such, were often *contingent*, often *rescinded*, as in reference to Eli, David, Hezekiah, Jonah and many others. Besides, little or nothing is known as to the time of the utterance of the alleged prophecy. How little is known even

of Isaiah, who is styled the 'evangelical prophet!' The book accredited to him contains sixty-six chapters, but the last twenty-seven chapters are confidently ascribed by competent critics to some anonymous writer about one hundred and fifty years later.

"Much stress is laid upon the claim that many prophecies of the Old Testament supposed to relate to the Messiah were literally fulfilled in Jesus of Nazareth, while many profoundly learned Bible critics contend that there is not to be found a single example of such prophecy and fulfilment, even though the invention of the *double sense* of prophecy be admitted. These predictions or hopes were intended to apply to eminent characters in Hebrew history as *deliverers*, and can only be applied to Jesus by a *forced* and *unnatural* construction. Then, again, many things recorded in the New Testament are unwittingly admitted to have been done to fulfil a supposed prophecy—'that it might be fulfilled!' There is one very amusing example of an attempt to fulfil an alleged prophecy—viz., that of 'Jesus dwelling in Nazareth,' because it had been prophesied that he should be 'called a Nazarene'—no such prophecy ever having been uttered! The most critical scholarship of the learned world does not credit miracles, and does not believe that one Scripture prophecy was ever fulfilled, but that many so-called prophecies remain unfulfilled!"

Such, dear friends, are some of the conclusions at which the highest scholarship of the present age have arrived. Personally, I am unable to say whether the prophecies of the Bible have

been fulfilled or not. I simply know that my own experience was, in every respect, just as I have described it ; and that every prophecy was fulfilled in every particular as stated.

These wonderful matutinal visions began in 1887 and continued to occur more or less frequently until the year 1900. It would be impossible for me to give the exact number of visions ; but, at the lowest estimate, there were at least twelve hundred. In a book which may at some future time be published I have described in detail quite a large number of them, but on the present occasion I will describe but one.

In a vision, I seemed to be making a speech to the people. I was apparently standing in the plaza at the Fifth Avenue entrance of Central Park. As I stood facing the Park, I looked towards my right and there beheld a wonderful sight. One whom I had reason to believe to be the eternal Father was there, and looking at me. He seemed to be seated either on a throne, or some kind of chair. I did not notice particularly, for I was so much amazed at His size. When seated, his head seemed to tower far above the top of the "Netherlands," or even the very tallest church spire.

The speech spoken through me at the time was in part as follows : "We are fast becoming a nation of agnostics and skeptics and the fault is in part with the churches. We are told Sunday after Sunday that the Bible is all inspired, that we must believe it all, for say the preachers, 'It is either all inspired or none of it is inspired.' They have proclaimed this idea so much that people are now beginning to take them at their word. When the people read the

Bible carefully, they find so much in it that is contrary to history, contrary to reason, and not only contradictory, but contrary to the general experience of mankind that they conclude that the preachers are right in saying that the Bible is either *all* inspired or *none* of it is inspired ; and, as an alternative, they choose to believe that none of it is inspired.

“I think ministers and others make a great mistake in saying that the Bible is all inspired. Undoubtedly some of it is inspired and some of it is not inspired. Any one who says that the Bible is not inspired, at least in some parts of it, is either mentally defective and lacking in good judgment, or he is trying to deceive himself. This is strong language, but I repeat: Any one who says that the Bible is not inspired, at least in some parts of it, is either mentally defective and lacking in good judgment, or he is trying to deceive himself. On the other hand the preachers show a lack of good judgment by saying that the Bible is all inspired. The Bible itself does not say it is all inspired.”

As I finished my speech the great loving Father seemed to rise from his seat and ascend higher and higher in the air. As He ascended He appeared to be still larger, and more majestic, and His face and His raiment sparkled and shone with dazzling brilliancy. Then the air seemed filled for an instant with bright and beautiful crystals which sparkled in the sunlight as they seemed to fall from His hand. One of the crystals seemed to strike me on the back of my right hand and instantly I awoke.

I am of the opinion that the power of our dear heavenly Father is unlimited. I believe

that in Heaven he can appear in the form of a man, and the size of an ordinary man. I believe that he can also appear one thousand miles high if He chooses to do so, and still be in the form or shape of a man. I believe that His Holy Spirit fills the rational universe and is omnipresent.

Reasons for Believing.

I have many reasons for believing the visions to have been real and not hallucinations, among which are the following :—

1st. I have not generally been very much given to theorizing ; or, speculating about things which did not directly concern me. During this wonderful experience, I was generally in perfect health.

2nd. On two occasions the visions continued until I was almost fully awake or conscious of my earthly surroundings, though my eyes were closed. On these occasions my own mind seemed to be perfectly quiescent, and instantly when I began to think the vision faded. I fail to see just how that could be explained on the theory that it was a delusion of the mind.

3rd. When, on retiring, my mind was the most passive and the most tranquil, I could see and hear, spiritually, the best.

4th. I was generally able to understand the meaning of a vision the first time, even when it was not given in words, but I have had the same vision repeated at least three times within an hour.

5th. One of my strongest reasons for believing that these visions were of God, and by and through His power and influence, is that their influence on me was always for good and never for evil. So direct and positive were the sentiments expressed firstly, lastly, and continually

for good, for love to God and man, and for righteousness that my own ideas of right and wrong, though reared in a Christian land, and for many years a member of an orthodox church, seemed very crude and very far from what genuine love to God and man should dictate.

6th. During the years of 1887-'88-'89, in visions, I was permitted to see many scores of forms and faces if possible even more distinctly than I see with my natural eyes. They appeared not as shadows, or phantoms, or in any sense ghostlike, as superstitious people sometimes imagine spirits to look; but on the contrary they looked and appeared in their actions like real men and women, very intelligent, beautifully clothed, and fair to look upon.

7th. I saw in this way beautiful forests, lakes, rivers, towns and cities; great flower gardens and gorgeous palaces; more stately, richly furnished and wonderful in appearance than any I have ever seen with my natural eyes. These all seemed real and not like phantoms.

8th. I have dreamed and dreamed for fifty years or more; but, an ordinary dream is one thing and a vision is quite another thing. As a candle, dimly burning, is to the full glare of the noon-day sun, so is a dream to a vision. As a snail is to an antelope so is a man in an ordinary dream to a man in a vision. As the shadow is to the substance so are the things seen in ordinary dreams to the things seen in visions.

9th. I believe the visions were of God for the reason that the statements made in them, and the arguments used, appealed so much more strongly to my judgment and conscience, when I awoke, than the teachings of my "creed"

that as a result my religious views were changed. I can truly say, no argument of man has ever brought me to believe as I do now, and it is probable that no argument of man will ever cause me to change my present belief.

I have changed my views it is true ; but, I have by no means given up all. In place of "orthodox" dogmas, I now have God, and He is ten thousand times dearer to me than all the "creeds" can give me. I prefer to believe what Christ says of himself rather than to believe what others say about him. I have learned, in a vision, that: "It is not so much what somebody else was or was not that saves us as it is what we are ourselves." I had rather have the religious experience and the religious belief that I have than all the diamonds and gold of the Indies. I believe firmly in Jesus Christ and his teachings,—and "The Lost Book" shows what his doctrine WAS and IS, when the records concerning it are stripped of figurative language, perversions, and interpolations.

10th. "The Lost Book" treats of subjects which, unaided, I should not deem myself competent to handle, and which I should not care to take the responsibility to handle even if I did feel myself competent. I believe, therefore, that it is of God and that it is His will that the facts contained therein should be made known to the world, and consequently, I humbly submit my will to His will. In the writing of the book, I take no credit whatever to myself. In a vision, I generally appeared in the role as the friend and willing pupil of those who acted as my instructors, and I simply did

as I was told. The instruction was not always given in words, but more frequently in what is known as "object lessons." I seemed to be required in most instances to express the ideas in my own language. When the instruction was not given in words, I did not hesitate to quote from the Scriptures in case the words of Scripture, in my opinion, expressed the ideas better than any words at my command. I did not try to be wise above my instructors, and try to dictate what should be written; nor, did I write things without what I supposed to be good authority. "The Lost Book" may not be perfect; few things in this world are perfect; but, God knows my heart, and knows that I did, in every instance, the very best that I was capable of doing. If, therefore, I positively knew this to be my last day on earth and that to-morrow I should be in eternity, I do not know of a sentence in "The Lost Book" that I should care to leave out, or to change. After the book was completed, I had the satisfaction of hearing, in a vision, these words in reference to it: "It is easy to make a man understand this from beginning to end. If he will only just appreciate it, and act upon it. Be true; be faithful."

11th. During the three years in which "The Lost Book" was being written, I was so fully occupied with my business as bookkeeper and teacher that I had little or no time to spend in a morbid contemplation of the subject-matter or in the arrangement of it. I simply wrote what I had seen or heard, during the night, in the vision without knowing or even trying to think what was to come next.

12th. I think among theologians prophecy is regarded as one of the very strongest evidences of inspiration, and prophecy has been by no means wanting in my experiences. God has dealt very kindly by me. He revealed Himself to me in a remarkable way. He has given me many wonderful evidences not only of His own existence and Personality, but also of the future life of man. He has told me truly in visions concerning things which no one on earth could possibly know but myself. Again, He has told me of things which did actually come to pass—things which I did not know and of which no one but God could know. Some of the things, to which I refer, came to pass on the day following, just as they were foretold, and one thing came to pass just as it was foretold twenty-three years previously—showing I think conclusively that God, the dear loving Father, knows what will take place a thousand years hence just as well as He knows what has already taken place. Whether the things foretold were great or small it matters not so long as they actually came true. I think all will agree with me in saying that if these things all came true beyond the shadow of a doubt, it gives me the right to claim as true other things of much more importance which were told me in the same way; and which, neither I nor any other living man has any means of either verifying or of successfully contradicting.

13th. In conclusion, I will say that having had in all something over twenty thousand students in the various seminaries and business schools in which I have been engaged in the work of teaching during the past forty years,

it is but fair to presume that the majority of these students would vouch for my integrity and honesty of purpose. The visions began in 1887, and I was then forty-seven years of age. Sixteen years have passed since then, and thus far nothing has occurred in any way to shake my faith in the reality or truthfulness of the things which I saw and heard in the visions. On the other hand, the ripest scholarship, both in science and theology, has served to confirm and strengthen my belief in the reliability of the things recorded in "The Lost Book."

14th. Quite a number of revelations were made after "The Lost Book" was published. In a series of ten discourses, which may at some future time be published, I have explained many things which I think will prove to be of great interest and benefit to mankind. In one of these discourses there is not even one word of my own composition. Every sentence, and every word, was given me in a series of these wonderful visions. This fact I regard as an evidence that this discourse is divinely inspired. While writing the other discourses, I was told in a vision to say whatever I thought would be of benefit to mankind; but to expect nothing, —and this is the plan to which I have always strictly adhered.

But, if the good people in the churches are willing to believe my report, and come to the rescue; if they are willing to "put their shoulder to the wheel" and use their personal influence and endeavor to let the facts be known in reference to the origin of "The Lost Book," we can soon lift many of the dark clouds of error and superstition which now rest upon the

people. We can have a revival of the Christianity of Christ such as has not been heard of in a hundred years. We can establish, under the leadership of Christ, a new and more perfect Christian civilization, and thus *do* something to hasten the coming of the kingdom of God.

As a curiosity, and also as an additional evidence that man has avenues of knowledge apart from the five senses, the article referred to is here produced *verbatim*.

"It is conceivable, and it is likewise possible, that some day a man may find an absolutely sure means whereby to extirpate both consumption and cancer from every part of the known world. Now, *suppose* that the man who made this discovery first gave the absolutely convincing proof that his representations were honest and true, and then announced that he would give none the benefit of his discovery. *Suppose*, furthermore, that the man died, and that his discovery perished with him. No mind can estimate the loss entailed upon the whole race. In a community like ours, and in every other community throughout the world, that man would become a hissing and his name an execration.

"Again, *suppose* this discovery to have been made by one who was led to his investigations through his desire to abolish sickness and suffering. No sooner has he the remedy than he sends broadcast the full knowledge of his discovery. The telegraph and the cable transmit the glad tidings to every corner of the globe, and on the morning following every newspaper is full of admiration and applause for this new and this wondrous benefactor of humanity. Furthermore, imagine that he possesses millions of dollars, and that he spends his millions for just this one purpose—namely, to bring the benefits of his discovery into every sick chamber throughout the world.

"Now, imagine the appearance of one possessed of that keenness of penetration, in the exercise of which he can detect mental and spiritual disease; that he can demonstrate the lamentable contrast between a man spiritually sound and whole and one whose vitality is either undermined or destroyed.

"Imagine that such a one came into our midst—into this metropolis, honeycombed and riddled with open faced vice and shameless corruption from one extreme of the social ladder to the other; *suppose* that he made manifest the fact that he had the power to cleanse and purify this city, making it bright and clean and wholesome, abolishing all haunts of vice and degradation,

filling every municipal office with men competent for and loyally wedded to their respective tasks; *suppose* that, furthermore, he could create and firmly, enduringly establish a public sentiment and conviction of that civic righteousness which should ever sustain the servants of the people in their administration. All this, it will be granted, is at least supposable. Then, last of all, imagine that the man turned away, declaring that he felt no interest, that he recognized no claim, that he would do nothing. There is a sense in which it is absolutely and incontestably true that 'the voice of the people is the voice of God.' In an instant there would be such an outburst of indignation that he must escape for his life.

"On the other hand, *suppose* that he came into our midst, resplendent in grace and virtue; that he offered himself as our willing servant; that he toiled among us by day and by night; that freely he employed all his talents and spent all his powers both for our individual and collective regeneration; that he made us sound morally, mentally, spiritually; that he raised all this marvelous life of our city high up into the region of that which is true and beautiful and good."

—*New York Daily Tribune, March 18, 1901.*

Opinions.

From the *Brooklyn Courier*: "'The Lost Book' is one of the most interesting and, in a certain respect, most remarkable books ever issued."

From *F. W. T.*, (*a critic*): "Allow me to express my appreciation of 'The Lost Book.' I have seldom found a book in which there was less dross and more true metal than in that one."

From *H. A. B.*, (*an agnostic*): "It is primitive Christianity as against Atheism and modern so-called Orthodoxy. 'The Lost Book' opposes alike the skepticism that rejects all and the credulity that accepts all."

From *Rev. H. J. L.*, (*Congregationalist*): "I am a great deal more glad for the multitudes of our agreements than sad for our comparatively few differences of opinion. But our differences of opinion is no bar to our unity of faith, and hope, and love."

From the *New York Mail and Express*: "'The Lost Book' is being sent by American clergymen to missionaries in Japan, the West Indies and elsewhere. The little work is a curiosity in religious literature, and some readers express their belief that it was inspired."

From *an Unitarian*: "The morality of 'The Lost Book' is above reproach, and I truly believe if that sort of a 'gospel' had been preached all these hundreds of years since Christ came into the world, the world would be far better than it is now and mankind much more Christian."

From *The Church Union*: "'The True Theory of Christianity; or, The Lost Book,' by Prof. Andrew W. Madison, A. M., New York, is compact with seed-truths tersely stated, not sectarian, but reaching out to inclose all believers in one course of deed-life toward union in Christ. This unique work will well repay any one that may be led to read and heed its words."

From the *Book News*—(*Published by John Wanamaker, Philadelphia*): "'The True Theory of Christianity; or, The Lost Book.' By Andrew W. Madison, A. M. The first edition of this book was published in 1890. We might call the work a condensed Bible or a new Bible. It claims to contain 'a statement of four hundred facts in harmony with the teachings of Christ,

showing what His doctrine literally and truly was and is when the records concerning it are properly interpreted and rightly understood.' The condensation is indeed its excellent quality, and its moral tone is of the highest. As some one says, 'It opposes alike the skepticism that rejects all and the credulity that accepts all.' The author firmly believes it to have been inspired. It does seem in many ways to be a wonderful work."

From *the Author*: "I solemnly swear that I believe 'The Lost Book' to be more truthful than what we call 'our Bible.' It has to be read and it has to be studied in order to be appreciated. It will only be read, and studied, and appreciated when men give up their superstition sufficiently to be willing to examine it. The New Testament, as we now have it, was written to fit the 'creeds' instead of the 'creeds' to fit the New Testament."

From *Leaders of Missions*: "The pure wheat without the chaff." "A very able lecture." "Enough truth to save the whole world." "A glorious feast." "More truth than I ever heard crowded into a half-hour discourse before." "Every fact stated would furnish a text for a sermon," etc. The six preceding sentences, publicly spoken in commendation of Part I, of "The Lost Book," when delivered as a lecture by the author before publication, will serve to show how it was received at six of the leading missions of New York.

From *The Outlook*: "A Commentary on the Bible, and especially on things that men should know concerning the teachings of Christ."

From *The Christian Life*: "Its aim seems to be to promote 'the true theory of Christianity' which is consistent with the teachings of Christ. It is worth consideration, and bears the impress of divine truth."

From the *Chicago Unity, (a Journal of Religion)*: "A book written in an excellent spirit, which received very favorable comments from the religious and secular press and which had a considerable sale in its first edition. It is a statement of what appears to the writer to be the essential truths of Christianity,—all else evidently being regarded by him as dross. He tells us (page 5) 'that the Father, Son and Holy Ghost are manifestations of the same power and Godhead, but that the Father and Son are separate personalities.' Elsewhere (page 73) he says that 'the Holy Ghost or Holy Spirit is not a separate or distinct personality, but simply another name for God.' And on page 77 he tells us that we should believe in Jesus Christ—'not, of course, as the eternal Father and Supreme God, but as a true and perfect man, the wisest and best that ever lived.' The noteworthy thing about

the new edition is that, in accordance with certain hints in previous advertisements of the book, its author now makes affidavit that it was revealed to him in a series of several hundred matutinal visions during the years 1887, 1888 and 1889."

From *Benj. G. Benedict, A. M.*, ("Orthodox"): "I have known Prof. A. W. Madison many years; have read his work, 'The Lost Book,' and several of his lectures on related themes. He is an earnest and conscientious man, who aims to make his life agree with the teachings he publishes and declares. He has the gift of felicitous expression, and his book abounds in condensed and striking passages upon almost every page. I do not agree with him in the statements and teachings therein which are contrary to the orthodox view of the contents of the sacred Scriptures, but I hereby express my belief in his personal sincerity and in the unselfishness with which he proclaims what he holds to be the truth."

From *Rev. C. M. S.*, (*Episcopalian*): "Those statements in Prof. Madison's Discourses concerning Prophetic Dreams and Spiritual Visions are very curious and interesting. I should probably need a little time to digest the ideas. The subject is very deep. It is far above the heads of those who generally attend our Mission. The subject of those visions is better adapted, in my opinion, to the capacity of college graduates. I think that such men as Prof. Felix Adler or Rev. Robert Collyer—men of broad and liberal minds who think on such subjects, would give him more candid and better advice in regard to the visions than any 'orthodox.'"

From the *Irish World—(Catholic)*: "'The True Theory of Christianity; or, The Lost Book,' is the latest contribution to Biblical literature. The author, Prof. Andrew W. Madison, A. M., has for thirty years been prominent in the educational circles of New York City. There is much in the book to commend. That a life without faith is apt to result in a failure is well brought out by the writer. While we deprecate the attempt to dwell too much on the human phase of our Saviour's character at the expense of the divine, we must credit the author with a delicacy and reverence in the handling of his subject that entirely precludes any sacrilegious intent. Clergymen, theologians and laymen will find much in this work to interest them."

From the *Sunday Globe*: "This remarkable book is now exciting comment throughout the religious world and some are beginning to speak of it as 'The New Bible.' The morality of the book is above reproach and its every inculcation is strictly Christian. Its peculiarity consists in the wonderful way in which

the name, the preface, the ideas, and in some instances even the words in the book were given the author during the years of 1887, 1888, 1889. The author of 'The Lost Book' is not a Spiritualist according to the modern acceptation of the term (See page 10, par. 37 of 'The Lost Book'), but he believes that God can, and does, communicate ideas to men in visions and dreams as in days of old. For fear that some who did not know him personally should doubt his sincerity, he went before a Notary Public and made a sworn statement to the fact that he composed the book, little by little, in several hundred very remarkable visions, during the years above mentioned, and also solemnly swears that he believes 'The Lost Book' is *inspired* from the beginning to the end, as much as the 'Word of God' is inspired. *Prophecy* is the great test of inspiration, and the author substantiates his claim by a score or more of remarkable prophecies which actually came true, in every particular, precisely as foretold by him only a few days previously. Many of the things foretold could not possibly have been known to any one but God. He claims that the book deals with the matter supposed to have been contained in the Books of Holy Writ which were lost. Mr. Madison is well and favorably known in New York. He is now, and has been for over thirty years, a member in good standing in an orthodox church, but, if the things stated in 'The Lost Book' are true, the time has now come to change some of the so-called 'orthodox' creeds, so as to make them more in harmony with the teachings of Christ. To be appreciated 'The Lost Book' must be read. We predict for it a large sale."

From *H. W. C.*, (*an Infidel*): "I have never regarded the Bible as being an inspired book. 'The Lost Book' is, indeed, something very remarkable. I cannot explain it, you cannot explain it, and nobody can explain it. I suppose the plainest and simplest solution of it is to admit that it is of God."

From *Rev. G. L. W.*, (*"Orthodox" Congregationalist*): "'The Lost Book' is truly very wonderful, but all of the visions could never make me believe that Christ was only a good man taught of God. To me, Christ was God. The Holy Ghost is God, and the Father is God,—all three are God and God is all three. I do not believe that any Unitarian, no matter how much he may love God and man, or however good he may be, will go to Heaven. Nothing but the 'Blood' of Christ can save a man from hell."

From *R. C. M.*, (*Episcopalian*): "I sat up until after 12 o'clock last night reading 'The Lost Book' and I became very deeply interested in it. I see by it that though you do not regard Christ as God yet that you give him all the credit."

From the *American Weekly*, (*a Journal of Religion*): "It is the business of the Church, the whole Church, to fill the world with light, the light of the Son of God. How poorly the work has been done in two thousand years, we need hardly say. The proofs are around us and within us all. Apart altogether from the vast shadows of heathendom, the state of the Christian peoples is enough to fill us with drear dismay. To find that so many of our own fellow-citizens openly reject Christianity, to find that so many of the lesser leaders of our working men are passionate and vehement in their denunciation of the Church and its faith, is enough to arrest the most inveterate optimist among us. The facts are that the Church of Christ is broken into hostile fragments and that the testimony it should bear to the Gospel is thereby largely discredited, and to many minds it is rendered ridiculous. Nevertheless at this beginning of the year 1903, we have good ground for sober encouragement. People everywhere are feeling after the unity of the Church. Reunion can only come in the region of service. It is not the theorists and theologians alone or principally who can promote this great cause. It is those who face the world's needs and who daily use the resources of Christ for their sacred warfare, who are willing to stand by any man who seeks the entire salvation of men and of human society through the name of Christ, —it is they who are to-day doing most to bind up the broken pieces and to make the Church of Christ once more his own living and powerful weapon for good to man."

From *Mrs. J. L. M.*, (*Methodist*): "The experience to which you refer is very strange and interesting. If you saw those things, I do not see how you could keep it to yourself so long. I should have told of it long ago. You say those who, when they die, do not love God or man are not enough alive in the spirit world to fully realize their misery or their loss. I am just ugly enough to think *they ought* to realize their punishment."

From *Rev. S. M. C.*, (*Episcopalian*): "It is not often that we have the privilege of listening to as good a discourse as we have listened to to-night."

From *Rev. C. E. B.*, (*Presbyterian*): "More truth than I ever heard crowded into a half-hour discourse before. If I should try for one hundred years I could not say as much in one half-hour. Every fact stated would furnish a text for a sermon."

From *D. K. B.*, (*Liberal Congregationalist*): "Yours is a truly most wonderful experience. Your discourses are out of the general line of thought. Some of the ideas advanced would very likely be opposed by a certain class of religionists who care more for the teachings of their 'creeds' than they do for the teachings

of Christ. There are comparatively few independent thinkers. Most of us, especially in our early years, do not investigate for ourselves, but simply believe as we have been taught. If one wishes to get on easily in this world he must agree with every man and never question his religion or his politics. If, however, one has the courage of his convictions and can rise above the fear of ridicule, or criticism, he most certainly has the right to express his opinions; but, every leader of thought and of new ideas who has tried to benefit mankind has been persecuted at first."

From a *Worker in a New York Mission*: "I am a professed Christian, and yet it seems to me that my heart is about two inches larger since hearing that discourse. I did not realize that there was so much in store for us."

From *Rev. G. H. D., (an "Evangelist")*: "Such visions and such revelations are certainly very marvelous; but, if an angel from Heaven should tell me that 'Jesus Christ was born in the Island of Crete,' I would not believe him. I believe what the Bible says. If the Bible said that 'Jonah swallowed the whale,' instead of saying that 'the whale swallowed Jonah,' I would believe it."

From *The New York Journal*: "A careful perusal of 'The Lost Book' indicates that the object in writing it was not so much for the purpose of criticising believers in existing 'creeds' and present modes of worship, as it was to point out the difference as viewed by the author between the theology in vogue to-day and the pure religion or Christianity as taught by the Christ and his immediate followers. 'The Lost Book' attempts to show that when properly interpreted and rightly understood, the teachings of Christ never had even the remotest reference to any of the theological dogmas now deemed so essential to salvation."

From *Mr. S. M. P., (Episcopalian)*: "'The Lost Book' might very truthfully have been named 'Inspired Light,' for it throws light on many obscure passages of Scripture. In my opinion, such a book would be a great aid to Sabbath School teachers in assisting them to explain the truth as Jesus taught it."

From *Rev. D. L. Moody, (the Evangelist)*: "If the Christianity in vogue to-day is in harmony with the simple teachings of Jesus Christ, I am very much mistaken."

From *Miss M. H. S., (Presbyterian)*: "I am the pleased recipient of your little book, 'The True Theory of Christianity; or, The Lost Book,' and have read it with much interest. I shall keep it on my table and use it, daily, in connection with my Bible, and feel sure I shall gain many useful hints from it."

From *Miss Emily E. Barbier, (a teacher)*: "I have been personally acquainted with PROF. ANDREW W. MADISON since 1892. His occupation has been that of a teacher of Commercial branches. During the past twelve years he has been principal of a business school in New York City. Teaching has been his calling for many years and he is well and favorably known throughout the State. In my opinion, his veracity and integrity are unquestionable. I have read 'The Lost Book' and also the pamphlet containing his Sworn Statement explaining its origin. 'The Lost Book' presents facts which appeal to one's reason and conscience and are, therefore, unanswerable. They show what our lives should be in this world, and they give us an assurance of immortality. I believe 'The Lost Book' contains truths which all men should wish to know. It is true 'The Lost Book' breaks down our pre-conceived ideas of salvation by the so-called 'orthodox' plan; but it presents to our view a new and better conception of God, and a new and better conception of man as a child of God. It makes our destiny in the future life dependent upon our own character and attitude towards God and man while in this present life. While I am not able to explain the wonderful experiences of Prof. Madison while he was writing the book, yet, I have every reason to believe his statements to be absolutely true. 'The Lost Book' is in perfect harmony with the essential teachings of Jesus Christ concerning the Fatherhood of God and the Brotherhood of man. For many centuries, these doctrines of Christ seem to have been to a great extent lost to the world; hence, in my opinion, 'The True Theory of Christianity; or, The Lost Book' is a very appropriate title to the new revelation."

New York, Nov. 16, 1903. .

NOTE.—For obvious reasons, which the reader will undoubtedly understand, the names of some who have kindly given their opinion of "The Lost Book" are withheld from publication; but they will be given to anyone who doubts their genuineness.

Testimonials and References.

"A. W. MADISON, A. M., has had charge of the Commercial Department of Whitestown Seminary for the past eight years, during which time the Department has been one of the most successful connected with any institution of the kind in the State."

JAS. S. GARDNER, A. M., Ph. D.,

Principal Whitestown Seminary,

January 21st, 1874.

Whitestown, N. Y.

"PROF. A. W. MADISON, A. M., has for the past two years, had entire charge of the Commercial College Department of this Institution, instructing classes in Book-keeping, both Theoretical and Practical, Penmanship, Telegraphy and Commercial Law, conducting the examinations for graduation, and with an ability, devotion and success, that have given the highest satisfaction to his Classes, the Institute and the Public. We have found him an upright and obliging Christian gentleman, always in his place, and we part with him with many regrets."

JOS. E. KING, D. D., President,

June 22d, 1877.

Collegiate Institute, Fort Edward, N. Y.

"PROF. A. W. MADISON has for the past year conducted the Commercial Department of the Binghamton Ladies' College, and in all its branches he has proved himself to be an able, industrious and successful Manager and Instructor."

REV. R. A. PATERSON, President,

Binghamton, N. Y., July 25, 1879. Binghamton Ladies' College.

From the *Oneida Dispatch*: "Interesting and instructive—all should hear him."

From the *Chenango Telegraph and Chronicle, Norwich, N. Y.*: "MR. MADISON is a man of actions, as well as words."

From the *New York Freeman's Journal*: "PROF. ANDREW W. MADISON has been for thirty years engaged as an instructor in the private and public schools of New York and vicinity, and many of his scholars have risen to the highest eminence. Among them we may mention the Hon. Daniel S. Lamont, Secretary of War, who at the age of 17 was under the tuition of Mr. Madison, to whom much credit is due for having fitted this able diplomat for so brilliant a career."

From *O. S. Fowler, Boston, Mass.*: "A man of correct principles, conscientious, systematic and clear-headed."

From *Mr. D. T. Ames, Editor, Penman's Art Journal, 202 Broadway, New York*: "We know him to be a very conscientious and faithful teacher."

From the *Brooklyn Daily Times*: "A very pleasant entertainment was held on Thursday evening, under the auspices of the Young People's Association of the New England Congregational Church, on South Ninth Street. PROF. A. W. MADISON rendered in a manner that won the hearty applause of the audience, 'Aunt Jemima's Courtship,' 'Sheridan's Ride,' 'The Bald-headed Man,' and other selections, mostly humorous. The entertainment was a success in every respect, and reflected credit on the Committee to which the arrangements had been entrusted."

"I am glad to be permitted to heartily commend Mr. A. W. MADISON, as a public reader of exceptional excellence. His rendering of an author's meaning is uniformly admirable; wholly free from those blemishes of affectation, and a stilted style which sometimes mar the charm of readers of unquestioned merit."

REV. R. P. HIBBARD, Pastor,
Brooklyn, N. Y., 1883. New England Congregational Church.

177 South 9th St., Brooklyn, E. D., City.

DEAR BROTHER MADISON:—

You were elected, last night at a large meeting, unanimously, to the superintendency of the Sunday School. You are the man, and we shall back you up with hand and heart.

This is a hard field. It will require courage, faith, perseverance and love; but greater will be the reward by and by, and the dear Lord is willing to help, and with him we can do anything.

We want to make the next year the red-letter year of New England Congregational Church. Let us look for great things, pray for great things, expect great things.

I know it will mean sacrifice for you to come up here to services; but it is sacrifice that pays big dividends in the kingdom of our Lord; and what is our little sacrifice when we think of Bethlehem and Calvary?

Come up next Friday evening and take tea with me.

With kind regards,

WILLIAM H. THOMAS, Pastor,
June 13, 1888. New England Congregational Church.

"PROF. ANDREW W. MADISON has been a teacher in our school two years. He has been regular and faithful in his work, and we can recommend him." GIBBENS & BEACH,

Principals of The Fifth Avenue School,
June 6, 1890. 20 West 59th Street, New York.

"I have read 'The Lost Book.' Among the teachings therein contained, with which I am well-pleased, are the following: The Fatherhood of God, the Brotherhood of man, and the power of character in determining destiny. These are great truths which should be known, accepted, lived.

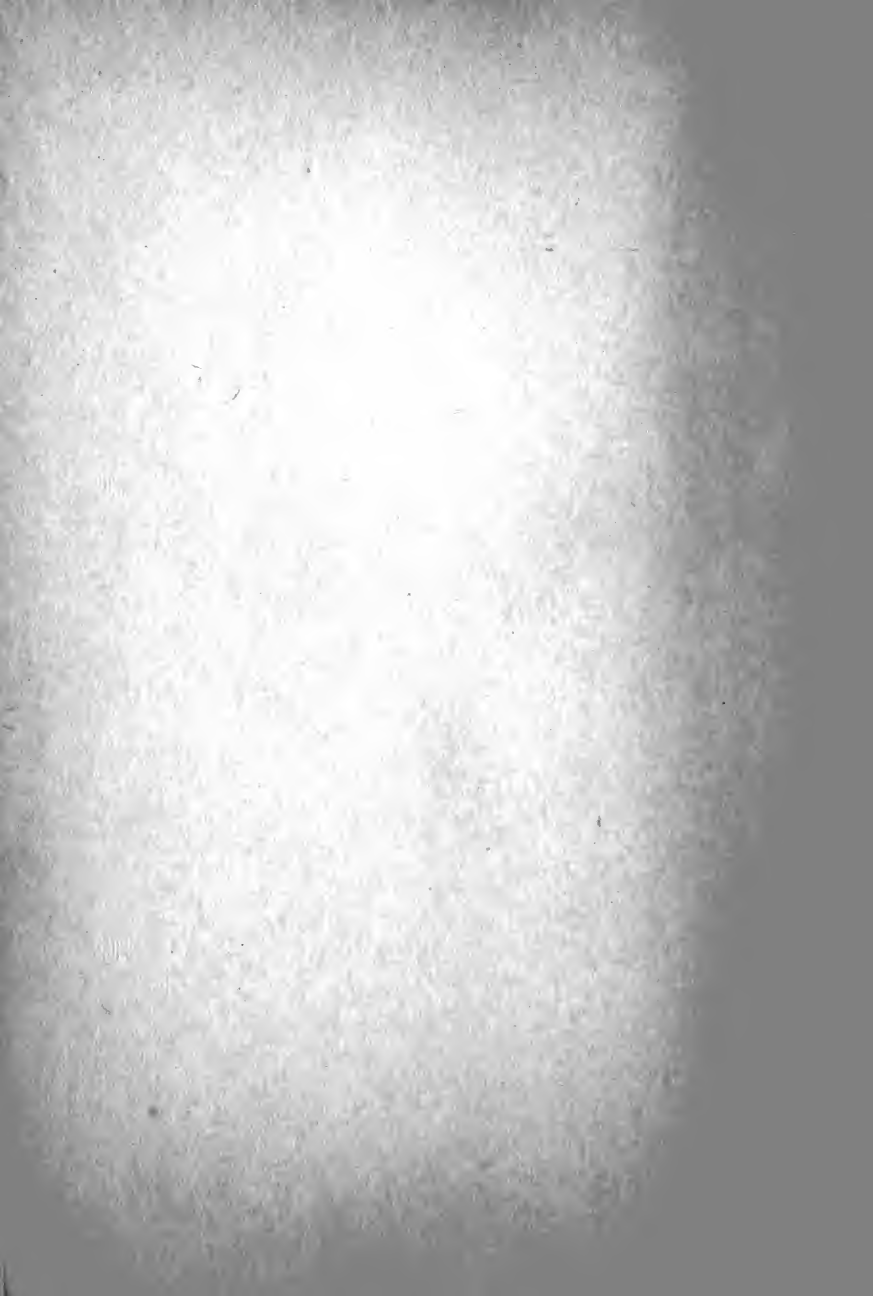
"The author of this book, PROF. ANDREW W. MADISON, is a member of the United Congregational Church, and the teacher of our Adult Bible Class. Those who know Prof. Madison the best, believe in him the most. The character and reputation of this brother are consistent with what he believes and teaches."

LUTHER R. DYOTT, Pastor,

United Congregational Church,

Brooklyn, New York City.

May 27, 1904.





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